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"the holy Scriptures—upon the authority of the writings of the primitive Fathers, "as to the faith and practice of the primitive Church—upon the Divinity of our "Lord and Saviour Jesus Christ—upon the Divinity of the Holy Ghost—upon the 'articles of the Christian Faith, as comprehended in the Apostles' and Nicene Creed."

The lectures embody an attempt "to take some general view of the present relation of Science in its largest sense to the Christian Faith; as illustrated by examples of its bearing, confirmatory, elucidatory, or critical, on the substance of the Creed of Christendom." The author is inclined to a broad optimism on the subject of the reconciliation of science and religion, which, though seeing difficulties, yet sees, or trusts to see, through them. Science, Dr. Barry thinks, is growing more and more alive to the need of correlating its special developments in some large philosophy of Being, and is showing an inclination to acknowledge that the moral insight of the soul is a co-ordinate function with purely intellectual research in discovering the inner secret of that philosophy; while it is also deeply sensible that the search necessarily brings us into the presence of mystery, and forces upon us the alternative of Agnosticism or Faith. The latter alternative is the one for which Dr. Barry contends. The author sets up a "Christian theory of knowledge." The function of science is the discovery of law. And law (this must be pondered) is that which leads to Christ. "The law was our school-master to bring us to Christ, that we may be justified by faith." (Gal. iii, 24.) Why the discovery of law (science) should lead to Christ is stated in some such sentences as this: "We believe that the "Living God, who is Power, Wisdom, Righteousness, Love, has revealed Himself "to His creatures, and that this Revelation is *perfected* [italics are ours] in the "Lord Jesus Christ."

The purpose of all knowledge, or science, thus, is theology, which, unquestionably, is a true doctrine, and philosophically sound, provided we accept the theology which science leads to and do not lead science to the theology which we accept. In this latter sense Dr. Barry's work is strictly scientific, as may be gathered from the fact that he accepts literally the miracles of the New Testament, in the very teeth of what science, i. e. theology, says.

Christian thinkers who are inclined to literalism, will find a variety of new forms of argument, well supporting their position, in this work, which, if we except the technical meanings, with which words of ordinary signification are endowed—a characteristic of theologians—is written in a clear and forcible style and in a profoundly religious spirit. In a mechanical and typographical point of view the work is irreproachable.

μκρκ.

PRINCIPLES OF POLITICAL ECONOMY. By *J. Shield Nicholson*, M. A., Professor of Political Economy in the University of Edinburgh. New York: Macmillan & Co. 1893. Pp. 434. Price \$3.00.

This is a new book, and therein lies much of its value. The author of it had for his instruction all the authorities that preceded him, their precepts, maxims,

reasons, and conclusions. In addition to that, he had before him all the latest experiments and facts that contradict the "theories" or prove them. As a teacher of political economy in a great university he has been compelled to study the science well. Those who agree with him will find in this book additional reasons for their faith, and those who differ from him in opinion will find good mental exercise in refuting his argument. As he remarks in his Introduction, "the attention which has recently been bestowed upon economic history, as will be shown by numerous examples in this work, has led to important modifications of previously accepted theories."

In this work Professor Nicholson explains the principles of political economy in their application to Land, Labor, Wages, Capital, Rent, and all the other subdivisions of the science in language easy to understand, and this is a great merit in a treatise on political economy. The comparison of principles is admirably made, and the illustrations of their practical results drawn from centuries of history are full of information. How far those principles are sound, or in harmony with one another it is for the reader to say. Enough that the principles are there.

The principles of physical science and of moral science are absolute, but not so the political or economic sciences except when they come within the domain of ethics or mathematics. The "laws" of political economy are full of implied provisos and exceptions growing out of artificial and accidental conditions. For instance, Professor Nicholson confidently says, "To assert that successive issues of inconvertible paper, other things remaining the same, will lead to an inflation of prices, is as true as to say that successive applications of heat will expand metals." In that form the statement is true, but many qualifications lie concealed in the proviso "other things remaining the same." It all depends upon the control the seller has over wares. The merchant can raise his prices according to the expansion of the currency, but the man who sells his labor must wait a long time before his wages will rise in proportion to the inflation of the currency in which they are paid. Professor Nicholson's book is valuable, not only for the manner in which it explains the principles of political economy, but also for the historical information it contains.

M. M. T.

UEBER DIE GEWISSHEIT DES ALLGEMEINEN. Vortrag gehalten in der Philosophischen Gesellschaft zu Berlin. By *Dr. A. Von Heydebreck*. Leipsic: C. E. M. Pfeffer. 1893.

The author bases the certainty of formal truth, such as that contained in the formula twice two is four, on the impossibility of really *thinking* this process differently. All different thinking of this process, for example, twice two is five, is not a real thinking of the process, but an arbitrary statement of a different process which we do not *think* but only postulate. The universality of this truth, that is, its necessity in the minds of all thinking subjects, is founded on a similar argument namely, that any thinking of this process, by other individuals, which yields a dif-

ferent result, is not a thinking of the process in question but of a different process. The author contends that the facts of consciousness are the sole ultimate data for investigations of formal truth, and that the help of empiricism in the solution of these problems is, as a matter of principle, to be rejected. μκρκ.

DER MODERNE MENSCH. Versuche über Lebensführung. By *B. Carneri*. Third Edition. Bonn: Emil Strauss. 1893.

Our readers will find a somewhat detailed review of this little book of Mr. Carneri's in Vol. I, No. 4, of *The Monist*, page 607. It has now reached its third edition, and has assumed a dress which is in perfect keeping with the beauty and simplicity of its precepts. We know of few works which offer so much ethical food, in so sound and palatable a form. μκρκ.

IL ROMANZO DI UN DELINQUENTE NATO. By *A. G. Bianchi*. German Translation. Berlin: Alfred Fried's Company.

This "Romance of a Born Criminal," a German translation of which has just appeared, is a practical exemplification of Lombroso's theory of criminology, written not by Bianchi, whose name appears on the title-page, but by a real criminal, Antonio M. . . ., now serving a term of sixteen years in an Italian prison for attempted murder. The criminal's real name is withheld out of regard for his family.

It is a remarkable work; and as Antonio M's list of crimes is a long one, his autobiography may be fairly said to be the product of the pen of one who is a perfect embodiment of Lombroso's theories. Despite a very defective education, the author frequently discovers high poetical and literary endowments, so that Bianchi could well write of him: "If he had had the opportunities of an education he would certainly take a place by the side of many of our contemporary writers." The impression of the work is augmented when we find in this "*document humain*," as Bianchi calls it, or rather in this criminal soul, traces of a genuine trust in God and a clearly marked mysticism. Here we find well portrayed that want of capacity of adaptation which Nordau speaks of, and also the same "descants on virtue and honor, patience and humility," that Nordau indicates. This criminal himself is not to blame for the "misfortunes" that have overtaken him, but the external world; his crimes are his fate; personally, he always remains in the path of virtue. He sets himself up—this is the purpose of his biography—as a model for his little son Francesco. "Learn from me how to be a man; learn how to suffer without complaining, and to direct thy steps toward the good, the beautiful, and the noble."

Υκ.

DER VERBRECHER IN ANTHROPOLOGISCHER BEZIEHUNG. By *Dr. A. Bähr*. Leipzig: Georg Thieme. 1893.

Although the work just above reviewed is intended as a practical corroboration of Lombroso's doctrines and is regarded by many as an important confirmation of the correctness of his ideas, it must be acknowledged that the general tendency of